

THE NUR AFSHAN

11582

Vol. VII.

FRIDAY:—JANUARY, 2nd, 1903.

No. 1

FOREIGN TELEGRAMS.

MR. CHAMBERLAIN IN SOUTH AFRICA. SPEECH ON THE SITUATION.

London, Dec. 27.

Mr. Chamberlain, speaking at a luncheon at Durban, said that the British flag was and must be paramount. Reconciliation should be easy. There was no cause for despair. He came in a spirit, conciliation of but also in a spirit of firmness. Federation was the great aim he desired, but it would be a great mistake to hasten it prematurely.

BOERS FOR SOMALILAND.

He mentioned that the Government had accepted the offer of a Boer contingent for service in Somaliland.

The most notable features of the proceedings at Durban yesterday were the fervid enthusiasm of Mr. Chamberlain's reception, and the clear and incisive presentation of the situation by Mr. Chamberlain. He said: "No statesmanship could have prevented the fight for supremacy between the two proud races. The Dutch have now accepted the paramountcy of the British flag; what, then, can longer separate us?" He said that He hoped Lord Milner would be as great in conciliation as he was in upholding the rights of the Empire.

DEPUTATION RECEIVED.

Mr. Chamberlain to-day received deputations, including one from the Indian community.

THE ACTION AGAINST VENEZUELA. THE ANGLO-GERMAN CO-OPERATION.

Calcutta, Dec. 29.

London, December 28th.—Kipling in a poem denounces British co-operation with Germany, which he styles "The Open For." The British alliance with Germany still excites American suspicion.

MR. ROOSEVELT'S REFUSAL.

London, December 28th.—Mr. Roosevelt's refusal to arbitrate is a very popular decision in the United States. Berlin is, however, disappointed. The Times also regrets the decision.—*Indian Daily News Special*

THE SOMALI OPERATIONS. THE ARRANGEMENTS.

London, Dec. 28.

It is understood that the force landing at Obbia will only prepare the base of operations. The general advance is improvable before April.

Italy does not participate in the expedition, although attaching several naval and military officers.

ROUT OF THE SULTAN'S TROOPS.

London, Dec. 28.

It is officially confirmed that the rebels at Taza on the 22nd instant completely routed the Moorish army of 10,000 men, which abandoned their guns, rifles, ammunition and tents, and fled precipitately to Fes.

JAPANESE DIET DISSOLVED.

London, Dec. 28.

Reuter, telegraphing from Tokio, reports that there is a political deadlock, the Opposition refusing to compromise in the

matter of the land tax. The Diet is dissolved. The elections take place in February.

THE REBELLION IN MOROCCO.

London, Dec. 29.

Spanish accounts say that the Sultan of Morocco's troops lost 2,000 in killed and wounded. The Moorish authorities at Tangiers are endeavouring to minimise the defeat.

STRAITS OF THE SULTAN.

The Sultan of Morocco has barricaded himself in his palace at Fes with all his artillery and ammunition. The English missionary ladies have left Fes. An attack on the town is expected, and it will be impossible to resist for more than a few days as there is no reserve of provisions and the town walls are dilapidated. The population is wavering, as the Sultan is unpopular owing to his pro-European tendencies.

THE ACTION AGAINST VENEZUELA. THE ARBITRATION QUESTION.

London, Dec. 29.

The refusal of Mr. Roosevelt to arbitrate has somewhat disappointed Berlin in consequence of the delay attendant on formalities at the Hague Tribunal.

THE BOERS FOR SOMALILAND.

London, Dec. 29.

The War Office announces that the Government has accepted one hundred Boers for service in Somaliland.

THE CHRIST IN MOROCCO.

DESPATCH OF SPANISH TROOPS.

London, Dec. 30.

The King of Spain has summoned the Ministers of War and Marine to confer with them on the situation in Morocco. Three to four thousand men will start immediately to reinforce the garrisons at Ceuta and Melilla.

SUCCESSSES OF THE INSURGENTS.

The rebels have cut the aqueduct at Fes, and the city is now waterless. It is expected to surrender in three days. The Sultan attempted to break out, but was driven back.

The hostility of the populace is becoming more marked, and over communication with Fes is closed. The British Minister has instructed the Consul to recommend British residents and travellers to proceed to coast towns.

ACTION BY THE POWERS.

London, Dec. 31.

Britain and France have assured Spain that they have no intention to act precipitately. They desire the maintenance of the status quo, even if the Sultan is deposed.

Four British warships at Malta are proceeding to Gibraltar in connection with the Morocco crisis.

FEELING IN EUROPE.

The semi-official papers in Germany, France, Italy and Spain, while betraying much uneasiness regarding Morocco, wherein all jealousies centre, hope that no cause for foreign interference will arise.

SPECIAL NEWS.

(From our own correspondent Delhi Darbar 1st Jan. 1903.)
His Majesty King Edward VII. was proclaimed EMPEROR OF INDIA at 1 o'clock P.M. 1st, January, 1903.

EDITORIAL NOTES.

We wish a Happy New Year to all of our readers. In entering upon this New Year we are glad to announce the enlargement of the English Section, in the hope that its usefulness may be increased. This we do without enhancing the price in the least. May we not hope that our readers will use their good offices to increase the circulation of this paper. For thirty years the *Nur Afshar* has sent forth its messages of light and love. It is now, so far as we know, the oldest vernacular paper in the Punjab. It has been the medium through which many of our Christian writers have been able to give their thoughts to their countrymen. Much of its matter has been reprinted in book form and continues to influence many readers in India. Thanking our many friends for their help in the past, we would ask them still to come to our aid with their best thoughts set in their best phrases. As in the past, so in the future, the *Nur Afshar* will stand for the best things, while it will continue to be a defender of the faith. It is our hope that hereafter more of the positive statement, of truth may find a place in our columns. We desire all who write for us to study that chaste form of speech, which carries an expression of good will, and yet tells the truth, which carries conviction, without discourtesy to any.

The *Arya Patrika* must be hard pressed for something to write about, when it casts at us the speech of Bishop Whitehead, in which he describes the social status of the Madras Christian community as being that of a mixed multitude mostly taken "from the humbler ranks of the Hindu population". The *Arya Patrika* calls this an honest confession! just as if the missionaries had ever said anything to hide these facts from the public! The *Arya Patrika* knows that we have never denied that the principal part of the Christian population of India comes from the lower classes—not of "the Hindu population" as the Bishop says—but from the outcast and degraded Pariah or Churah classes, whose very shadow is polluting to the Hindu. The *Arya Patrika* also knows that we have claimed this fact as a glory of the religion of Jesus, and as that which marks its superiority over the Vedic religion, which has always despised these descendants of the slave classes of Aryavarta.

We are glad to note that the success of the missionaries has stirred up the Aryas and filled them with a desire to do something for this despised class. We are not, however, sanguine of their success. The motive announced by the editor of the *Arya Patrika* will never enable him or his co-religionists to win the low castes of India. There must be something more in mind than merely "to save the Pariahs from the clutches of Christianity." Indeed we are afraid that the patriotic element of the Arya faith is likely to wreck the whole movement. A race cannot be raised into the spiritual life of God by appeals to patriotic feeling. This is especially true of a race, that has always been despised and trodden under foot by those, who would now save them from the clutches of Christianity.

Jesus Christ has spoken to the people of India and would save all men. In the meanwhile, "the poor hear him gladly" and are being raised into a higher life morally, socially, and spiritually.

The following is the passage, which seems to have given our neighbour so much satisfaction. We hope he will read it again:

"But in the case of the great mass-movements which, during the last ten years, have mainly contributed to swell the numbers of the Christian community, we must frankly recognize the fact that the motives impelling these movements have been of a very mixed character. In South India the accessions to the Christian Church during this period have been

mainly, though not exclusively, from the humbler ranks of the Hindu population: and there can be little doubt that social causes have very largely co-operated with individual conviction of the truth of Christianity in bringing men and women to Christ. But in admitting that, we do not condemn the movements.

The Pariah has been kept for centuries by the Hindu religion in a state of hopeless degradation. He knows that the contempt, with which he is treated and the hardship he endures, are the direct and necessary result of the religion of his forefathers. Suddenly he is confronted with Christianity. He finds for the first time a religion which treats him as a man, tells him of the true dignity of his human nature, sweeps away the barriers which separate him from his kind, and proclaims to him that he is, in common with the Englishman and the Brahmin, a son of God and inheritor of the Kingdom of Heaven. And that Gospel of freedom comes home to his heart with the conviction of truth. He judges Christianity by the fruits that he can see and understand. And who will venture to maintain that he is wrong in doing so? The despised classes in Judaea were attracted to Christ by the fact that He showed them sympathy and treated them as men. It is the same to-day. The outcastes of Hindu society have flocked to Christ in thousands mainly because they find in Him a sympathy and a life that Hinduism denies them. That, I believe, is the simple explanation of the mass-movement that has taken place for the last twenty years and is taking place still among the Pariahs of South India towards Christianity. And we need not regret the fact that the spread of Christianity, during the last twenty years, has taken place mainly among the lowest grades of Hindu society. I know that it is sometimes said that Missionaries are making a mistake in sweeping such large masses of Pariahs into the Church and that this conversion of the Pariahs will be a fatal obstacle to the future conversion of the upper castes, especially of the Brahmins. But the objection is, I think, based upon a misconception as to the past history of Christian missions in India and the essential nature of the work of Jesus Christ.

The Brahmins and upper castes have had their chance. For more than fifty years the Gospel has been preached constantly and earnestly by able and devoted Missionaries throughout all the larger cities of India to the more cultured classes. It is only within the last few years that Missionaries in South India have been compelled by the force of circumstances, rather than led by any deliberate design, to turn to the Pariah. And the recent movements have been only another illustration of a fundamental principle that has governed the spread of Christianity from the first. The Gospel has first been preached to those, who by birth, education and hereditary training, have been naturally fitted to receive it, and when as a class they have rejected it, then it has been offered to those who sat in darkness and the shadow of death. And the crowning proof of the truth and power of Christianity in every age lies precisely in this fact that the poor and despised have the Gospel preached to them. Nor is this ever an obstacle to the spread of Christian truth among the more cultured classes. The fatal obstacle to the acceptance of Christianity at all times is pride; and if pride forbids men to enter the Kingdom of Heaven with the outcast and poor, it is impossible for them to enter into it at all. A Christianity, that deliberately excluded the Pariahs from the Christian Church, nay, a Christianity that did not earnestly and prayerfully strive to bring them in, would be no Christianity at all."

We announce with deep regret the death of Mr. Baij Nath Bando which took place in Umbala Cantt. on the 28th of Dec after four days illness—May God grant His own consolation to the bereaved family.

THE "GREATEST DISCOVERY" EXPLODED.

PART III.

PHILOLOGICAL OBJECTION EXAMINED.

A "philological" objection to the atonement is based upon the use of the word *curse* as applied to Christ. S. Abdul Rahman gives the following statement of it:—

"It is often said that Christ was crucified and hence cursed *ملعون* *Mulun* for the redemption of the human race. His death on cross forms the foundation stone of Christianity and the salvation of Christendom. We will see now that the foundation is quite unsound, and hence the superstructure of salvation must inevitably fall. Lo, this is fallen and salvation is gone for ever. The word *curse* is the same in English, as *lqnat* (or *لعنت*) in Arabic and Hebrew, the Lord's mother tongue. Let us understand the meaning of the word *curse* or *lqnat*. According to the true signification of the word *curse*, (*لعنت*) an accursed man, or *Mulun*, is one who becomes an atheist, turns his back upon God, calls down the wrath of God upon himself, combines in himself all the characteristics of Satan, is totally deprived of all angelic qualities and utters blasphemy against God. See *Lisan ul Arab*, *Aqrab ul mu'carid*, the two well-known Arabic dictionaries. Now we all know, Christ never turned atheist, nor became God's enemy, nor God ever became his, and that he was never deprived of all saintly qualities, and never spoke evil words against God. Thus the word *curse* (i. e. *lqnat*) may in no way be applied to Christ. He who calls him the accursed man or Satan, is himself accursed and Satan. So, philologically, it can easily be understood that Christ was never cursed, and that the theory of salvation which entirely depends on Christ's dying on the cross, is void of truth in the literal sense of the word."

Now it is perfectly true that Christ never taught atheistic ideas, and God always expressed His love and pleasure in the holy person and works of His Son, Jesus the Messiah. (Matt. 3: 17; 17: 5). And notwithstanding all the suffering, even "the death of the cross," He had full confidence in the love of His Father; so much so, that His death on the cross was the greatest reason for the Father's love to Him. The Lord Jesus said, "Therefore doth the Father love me, because I lay down my life, that I may take it again." (John 10: 17, 18). In the face of such facts, pertaining to His person and work, it would be blasphemy to call him "accursed." And now let us turn to the question of His dying at all. He himself predicted His death on the cross in unequivocal terms, and His words must be fulfilled. Now death is a curse in itself, incurred by man on account of his sins. But why should the Sinless Lord put Himself under this curse? He said, "I lay down my life for the sheep." "The son of man came to give his life a ransom for many." (Matt. 20: 28). Here is the reason for His undergoing the curse of death. His death was a ransom for others. It was to redeem them from the curse of the law which was death. Moreover, it should be borne in mind that He was not to remain long under this curse, as He was only a substitute. Wherefore, having finished that work, He rose from the dead, "because it was not possible that He should be holden of it," (Acts 2: 24). Moreover "He had power to take it again," (John 10: 18). And the love of the Father was shown Him for this work in that He "raised Him from the dead, and gave Him glory." (1 Pet. 1: 21). Thus we see that the Lord Jesus was not, and could not, be called cursed in any of the senses proposed by the Mirza's follower; but He underwent the curse as a ransom for others, and rose from the dead triumphant over the curse "for our justification." (Romans,

4: 25). He thereby proved that He was really an Atonement. Such is the mysterious fact in the Plan of Salvation, which extirpates the philological conjecture of the Qadiani and his associates, and the proverbial saying, "cursed is the person who is hanged on the cross," vanishes, and every tongue is required "to confess, that Jesus Christ is Lord." (Philp. 2: 11). S. Abdul Rahman, in order to explain away the doctrine of the Atonement, has shown a merely feigned respect for the Lord's character.

IV. THE SECOND COMING OF CHRIST AND MIRZA GULAM AHMAD'S CLAIM TO MESSIAHSHIP EXAMINED.

S. Abdul Rahman has published the following statement regarding Mirza Gulam Ahmad's claim to Messiahship. "Christ's day," he says, "has come."

"Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and stars shall fall from heaven" (See Matthew, ch. 24). Similarly, the holy prophet of Mecca said that the moon and the sun would be eclipsed on the 13th and 28th of Ramzan respectively at the second coming of Christ. See Dar Qutni Vol. 8, p. 188.

"This prophecy came to pass in 1894 A. D. Christ is come and you will find him in Mirza Gulam Ahmad (Qadian, India). Mirza Gulam Ahmad claims to be the promised Messiah to whose advent Matt. Chap. 24 alludes and has been doing so for the last 25 years. He says that he has direct communication with God as Moses, Christ and Muhammad (on whom be peace) once had. If there are the same qualities in poison and its antidote with regard to the health of man as they were in the time of Moses, why did the living God and man, in this advanced state of the world, lose the quality of direct communication? No, He, who once spoke to Moses on Sinai speaks now to Ghulam Ahmad. But God does not have the same connection with a believer and an unbeliever. He has come in the power and spirit of Christ as St. John, the Baptist, had come in the power and spirit of Elijah. Let not Christendom like the Jews call down God's wrath upon itself by refusing him who published a number of prophecies which came to pass in due time. No patron of Christianity, or any non-Moslem, ventured to compete with him in making prophecies or in curing the sick by means of prayers (but he does not like Alex. Dowie of Chicago disallow the use of medicine)." Now in reply to this we first observe that the very verse quoted as predicting the Second Coming of Christ, is the very passage which destroys all notion of any one coming in the power and spirit of Christ.

There is, no doubt, that the Lord Jesus predicted His own Second Coming, as is evident from verses 17, 30, 31, of the 24th Chapter of Matthew. But the Lord was very particular to caution the people against two great dangers, both of which He specified as follows:—

First caution:—"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many: wherefore, if they shall say unto you, 'Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not.'"

The Omniscient Lord could, even at that distance of time foresee a whole host of pretenders to the character of the Messiah, coming down from the destruction of Jerusalem to the end of time. Yes, He could see a "great number of false prophets," mentioned by Josephus in the 2nd century, a Barcochab (or Coziba) of Mesopotamia, slain though he was, at the head of 200,000 men, a Sabbathai Sevi of Smyrna in the 17th century, about whom the Jews shouted—"Our Redeemer is come," "Sabbathai Sevi is the true Messiah of the race of David." Yea, the Lord could see a Gulam Ahmad in a chamber at Qadian, and a Pigott in a church at London. The hearers are strictly forbidden to follow any such pretenders to Messiahship.



Second caution—"They shall see the Son of Man coming in the clouds of heaven with power and great glory" (ver 30, Comp. Rev. 1:7). None of the pretenders have come up to this mark. Christ will not be found in places like those enumerated above, nor be pointed out by a voice crying in the wilderness, nor by the self assertions of the *Al Hakam* or the *Anwar-ul-Islam*, but, "behold, He cometh with clouds and every eye shall see him." None, but a deluded man can liken himself to such a mighty and glorious Messiah.

In the second place, I would observe that the prediction of Christ's Second Coming lacks the very thing which the Qadiani claims—viz, "the promised Messiah." No such promise exists, because Christ Himself and His alone is always the Messiah. And He does not speak of sending a Messiah, but speaks of His own personal coming, not to preach, or to be persecuted, but to judge the world and punish the wicked unbelievers, and to gather His elect (ver to 31, and ch. 13:41-43). And, moreover, there is not the least hint in any of the Lord's discourses about his sending any one in His power and spirit, as Mirza Gulam Ahmad claims, but He always speaks of His own coming in person to judge the world—a work which He cannot possibly entrust to any mere man, and much less to a Turanian mortal, and a follower of Muhammad. The coming of John the Baptist, in the power and spirit of Elijah, does not establish a precedent for similar successions. It was a unique event. Mirza Gulam Ahmad's reasoning is not convincing.

Thirdly, reference to Mirza Gulam Ahmad's prophecies, and curing the sick by means of prayer and the use of medicine, may do very well in places where he is not known; but it is shameful stupidity to talk of them before the Christian public. The writer is an eyewitness to the failure of the Mirza's notorious prophecy concerning the late Mr. A. Athim, on 5th Sept. 1894. On its failure, the Mirza Sahib was at his wits end to know what to do, and at last thought it best to give a new interpretation of his prophecy, and he thus fulfilled my words and anticipation published in the "Nur Afshan" previous to the date of the failure of the prophecy. My anticipation was as follows:—

"Aur phir is bat ka bhi andesha hai, ki agar Mirza Sahib ki bat hi miad guzar gayi, aur Deputy Sahib sahif salamati rahi, to Mirza ko miad barhane ke liye dera ilham na aye... Mirza Sahib ko apne bete Immanuel ki khabar ke liye isi tarah ki tawil karni pari thi jab bete ke bajae beif paida hui thi; so agar ab bhi iska hi karege, to kyā kisi ko unka miad pakar lena hai." (Nur Afshan: 17th August 1894).

Such is a specimen of Mirza Gulam Ahmad's prophecies. As to medical cures, I think it best for the Mirza Sahib not to make mention of them. Every one knows what the sympathy and prayers of Christians, and the use of medicine, even by Hindus and Muhammadans, is accomplishing every day in India; and if the Mirza Sahib has succeeded in performing cures, they cannot entitle him to assume the character of the Messiah any more than others. Besides, we should not forget how the Christians disproved the miraculous powers of Mirza Gulam Ahmad at the Amritsar Discussion, in May 1893. Mr. Athim presented three men before him, one lame, another blind and a third dumb. He then asked him to cure them, but the Mirza Sahib evaded the issue by a quibble. In the face of such facts, it is preposterous to talk of his miraculous cures.

In this connection, we must not lose sight of our Lord's warning, regarding false Messiahs. They shall show great signs and wonders; so as to lead astray, if possible, even the elect (Matt. 24:24).

Towards the end of the paper, S. Abdul Rahman tries to ventilate the Mirza's views concerning Jahad by saying that, "of course he will not appeal to arms, but like

Jesus Christ will lead a life of peaceful and heavenly rest as he does. It must be remembered that he is averse to all the existing forms of Christianity."

In discussing this attitude of the Mirza Sahib toward Jahad, it may be said that he well knows that it would not be safe to become a riotous Messiah like Theudas, Barcochab, or Sabbathai Sevi, and the desire for crusade may long remain latent on account of powerful adverse circumstances. At present, this affected imitation of Jesus Christ may very well answer in purpose. As to his being opposed to all the existing forms of Christianity, it should be remembered that this attitude is the natural consequence of his being in sympathy with the ancient (but abandoned) forms of Christian heresy from Basilides to Muhammad. From Basilides on to Muhammad, all of the Gnostics, the Docetæ and the Nestorians were opposed to the Christianity of the Christ of the Holy Gospels. Almost all of those heresies have been abandoned. But Muhammad in his Qur'an endorsed some of their stories concerning the Infancy, Crucifixion and Divinity of Christ. The Mirza Sahib is a follower of Muhammad also. Hence, a right estimate of the character of Mirza Gulam Ahmad would be to regard him as a man in the power and spirit of Basilides or Muhammad. In conclusion, I would invite the reader to consider,

First, that the children of Abraham by promise were led by the prediction of their prophets to expect a Great Deliverer who was called the Messiah. Now those prophecies were fulfilled in the person of Jesus Christ, as is evident from the Gospel Narratives. All who then believed, and who believe in Him now, are called Christians. But out of infatuation, all the Jews did not recognise Him as the Messiah, and had to bear the consequences of their unbelief, and so the Jew imagines that the Messiah is yet to come. The consequence is that all pretensions to Messiahship can find a welcome in this expectation of the Jews.

As to Jesus the Messiah, the great requirement of His coming was that He should finish the work of salvation in His own person, but its fulfillment would continue to the end of time, as was predicted by the angel before the Lord's birth—"Of his Kingdom there shall be no end" (Luke 1:23), and this the Lord endorsed and repeated in the words, recorded in the last three verses of the Gospel of Matthew, and which the Apostles and all Christians recognise by believing that "Jesus Christ is the same yesterday, today, and for ever" (Heb. 13:8). Hence, we see, that any pretensions to Messiahship can never be tolerated this side, nor beyond the end of time. And at that time "the Son of Man shall come in His glory" &c. (Matt 25:31 &c.) Such a Second coming is simply a natural and necessary consequence of His first coming.

The second consideration to which we should draw attention is the "Unknown life of Christ in Orissa and Tibet, and his coming in His power and spirit in the person of the Mirza Gulam Ahmad. The former, which is the Russian Notovitch's theory, finds its place among the four winds by a single and simple statement of St. Luke, that, "He went down with them and came to NAZARETH; and he was subject unto them." (Luke 2:51,52). The second theory is simply impossible from the nature of the case, as has been shown above.

Remember, moreover, that the Jews still expect the first coming of Christ (Messiah); the Muhammadans expect His Second Coming in a way to suit themselves, but the Christians expect His Second Coming for the judgment of all the nations of the earth, and this subverts the nature of the expectation which Jews and Muhammadans entertain. Wherefore brethren, be not deceived. True coins have their counterfeits. Ponder upon the true Messiah, the ever living Jesus. Be ready and watch.

tonnage now taken up with their fuel supply. The cost of the petroleum briquettes, however, as manufactured in France, out of American petroleum, is four times that of soft coal. Very probably they could be manufactured much more cheaply in the United States. There is another briquette process invented by an engineer at Omaha, which produces a fuel composed of clay and crude oil, at a cost of about \$2 per ton. The experiments with this are said to have been so satisfactory that two railroads and two large packing plants began giving it thorough tests in February last. This suggests that an admixture of our Northwestern lignite with crude petroleum, pressed into the form of briquettes, might make a cheap and very desirable fuel. The lignite certainly possesses an abundant supply of carbon, and the Texas oil fields furnish an inexhaustible supply of fuel petroleum.—*Public Opinion.*

THE BABY YEAR.

Hark! How the bells are ringing!
The Old Year's reign is o'er.
Wonderful news they are bringing
To cheer the earth once more.
The New Year comes in his glory;
The bright stars twinkle with glee;
The wild winds catch up the story,
And waft it over the sea.

Loosed from the shining portals
Of the far-off heavenly land,
He comes, a gift to mortals,
From a loving Father's hand.
Through the dusky shadows of midnight,
While the world lies calm and still,
He bears to the waiting millions
Their share of good and ill.

Fair is his brow and tender;
His robe is spotless white;
His clear eyes wear the splendor
Of the stars that shine at night;
And clasped in his fingers
Is a pure and stainless scroll,
Which shall bear, when his reign is ended,
The record of each soul.

Alas! when the Old Year left us,
His brow was dark with care;
We had soiled the shining garments
That once were pure and fair;
And back to his heavenly mansion
He carried the tale so old,
The sorrowful, sinful story
That the years so oft have told.

In the gladsome hours that are coming,
On the scroll of the Baby Year,
Let us write a different story,
In characters bright and clear,
When the days of his reign are over,
And he seeks his home above,
Let each glowing line of record shine
With deeds of kindness and love.

Mary E. Vandyne.

CHRIST ALONE OUR HIGH PRIEST.

BY THE AUTHOR OF "JUST AS I AM"

I need no other priest
Than my High Priest above—
His intercession ne'er has ceased
Since first I knew his love—
Though that my faith shall never fail,
Even when passing death's dark vale.

I need no other plea
With which to approach my God,
Than his own mercy, boundless, free,
Through Christ on man bestowed—
A Father's love, a Father's care,
Receives and answers every prayer.

I need no human ear
In which to pour my prayer;
My Great High Priest is ever near,
On Him I cast my care—
To Him, Him only, I confess,
Who can alone absolve and bless.

I need no works, by me
Wrought with laborious care—
To form a meritorious plea
Why I heaven's bliss should share.
Christ's finished work through boundless grace,
Has there secured my dwelling-place.

I need no prayers to saints,
Beads, relics, martyrs, shrines—
Hardships 'neath which the spirit faints,
Yet still sore burdened pines;
Christ's service yields my soul delight,
Easy his yoke, his burden light.

I need no other book
To guide my steps to heaven,
Than that on which I daily look,
By God's own Spirit given.
And this, when He illumines our eyes,
"Unto salvation makes us wise."

I need no holy oil
To anoint my lips in death;
No priestly power my guilt to assail,
And aid my parting breath:
Long since those words bade fear to cease,
"Thy faith hath saved thee; go in peace."

I need no human prop
In that last awful strife;
Christ is my refuge—Christ my hope,
My way, my truth, my life!
On his own promise I rely,
He that believeth ne'er shall die.

I need no priestly mass,
No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires—
Christ died my eternal life to win—
His blood has cleansed me from all sin.

I need no other dress,
I urge no other claim,
Than his unspotted righteousness;
In him complete I am—
Heaven's portals at that word fly wide,
No passport do I need beside.

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